2/84 R8780-1A

PRRC emerging trends

dec. 83

Published by the Princeton Religion Research Center Vol. 5, No. 10

69% In U.S. Are Church Members

Seven in 10 U.S. adults say they are members of a church or synagogue.

The proportion of adult church or synagogue members declined in the three-decade period between 1947 and 1978. Over the last five years, however, the percentage has levelled out.

It is important to bear in mind that the membership figures reported here are *self-classifications*, representing the proportion of people who say they are members of a church or synagogue, and thus may include some who are not actually on the rolls of a local church. It should also be stressed that adherents of certain churches – for example, the Roman Catholic and Eastern Orthodox Churches – are considered members at birth.

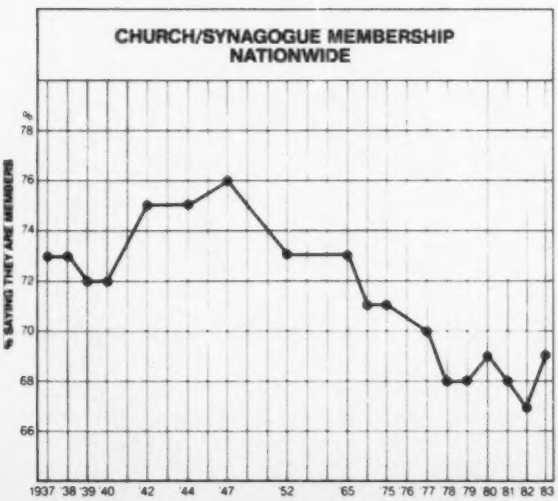
RESULTS BASED ON 5 SURVEYS

The 1983 membership figure is based on an average of five surveys conducted in selected weeks during the year. More than 7,500 adults, 18 and older, were personally interviewed in 300 scientifically-selected localities across the nation.

The following question was asked:

Do you happen to be a member of a church or synagogue?

Following is the national trend:



CHURCH/SYNAGOGUE MEMBERSHIP

(% Saying they are members)

1983	69%
1982	67
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

Here are the findings by key groups:

CHURCH/SYNAGOGUE MEMBERSHIP

National	69%
Men	64
Women	77
18-29 years old	60
30-49 years old	68
50 and older	77
East	69
Midwest	72
South	73
West	58
Catholics	80
Protestants	73
Jews	45*

* This percentage is subject to considerable sampling deviation due to the small number of Jews in the sample.

Religious Values Of Europeans

Nearly two-thirds of adults in a survey of the 10 nations of the European Economic Community claim they are religious, although considerably fewer say that religion is "very important in their lives."

About half the young people (15-24 years old) characterize themselves as religious.

In each of the 10 countries in the Community, fewer young people than adults call themselves religious, regardless of the national norm for religiosity.

The gap between young people and adults is smaller than average in Belgium and Italy and larger in Germany and the United Kingdom.

The phenomenon of lesser religious sentiment among young people probably has two component factors – one linked to lifecycle and the other to historical changes. On the one hand, religious inclination increases as people get older and, on the other, the current era is characterized by a decline in religion.

Here are the question and findings:

Independently of whether you go to church or not, would you say you are a religious person, not a religious person, or a convinced atheist?

AGE AND RELIGIOSITY

	Total %	15-24 years %	25 & older %
A religious person	63	49	66
Not a religious person	26	35	24
A convinced atheist	5	9	4
No opinion	6	6	7
	100%	100%	100%

HOME A MAJOR FACTOR IN RELIGIOUS SENTIMENT

The survey also shows that religious sentiment varies considerably according to background characteristics, as seen in the following table:

	Percent saying they are "religious" %
Religious sentiment higher than average:	
• School children/students living with parents (average age 17½ years)	53
• Young people starting working life living with parents (average age 20)	52
• Young people who are married (average age 22)	51
Religious sentiment lower than average:	
• Young people looking for work or in job training, living with parents (average age 19)	44
• Young people living alone or sharing living quarters (average age 21½)	30

It is only among the last group above (who represent 12% of all young people) that rejection of religion predominates (45% say they are "not religious persons" and 16% are "convinced atheists").

In the light of these results, it appears that religious sentiment is closely associated with belonging to an institution such as school, family home, working life and marriage.

The findings are from a study conducted at the request of the Directorate-General for Information of the Commission of the European Communities. The survey was conducted in 1982 by 10 specialist institutes that are members of the European Omnibus survey under the general management of Helene Riffault, Managing Director of the Gallup-affiliated, *Faits et Opinions*, Paris.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Ethical Behavior Seen Declining

Two-thirds of Americans (65%) think the overall level of ethics in American society has declined in the past decade, while 22% feel the level has stayed about the same and 9% think the level has risen.

These findings are from a study recently conducted for the Wall Street Journal by the Gallup Organization which sampled both the general public and business executives.

Six out of every 10 persons interviewed in the study (59%) believe the level of ethics in politics has fallen, while 49% hold this view about the level of ethics in business.

Business leaders are less gloomy than the general public about the state of ethics in society as a whole and in the fields of politics and business. Four in 10 (42%) say the overall level of ethics in U.S. society has fallen while 36% hold this view about politics, and 23% about business, as seen below:

PERCEPTIONS OF GENERAL PUBLIC

LEVELS OF ETHICS

	In society %	In business %	In politics %
Risen	9	9	10
Stayed the same	22	35	26
Fallen	65	49	59
No opinion	4	7	5
	100%	100%	100%

PERCEPTIONS OF BUSINESS EXECUTIVES

LEVELS OF ETHICS

	In society %	In business %	In politics %
Risen	20	31	17
Stayed the same	37	45	46
Fallen	42	23	36
No opinion	1	1	1
	100%	100%	100%

The survey also indicates that a large proportion of persons interviewed are willing to concede that they, themselves, are adding to the general moral laxity in society. The following table shows reported behavior for both the general public and business executives, showing sharp differences between the two groups on most items:

REPORTED BEHAVIOR

(Percent who have ever done each activity)

	Business Executives %	General Public %
Taken home work supplies	74	40
Called in sick to work when not ill	14	31
Used company telephones for personal long-distance calls	78	15
Overstated tax deductions	35	13
Driven while drunk	80	33
Smoked marijuana	17	25
Used cocaine	2	8

IMPACT OF RELIGION ON ETHICAL VIEWS/BEHAVIOR

The views of the churched (those who both belong to a church and have attended a regular service in the last six months) were compared to those of the unchurched in another series of questions in this survey.

The results show the churched to be somewhat more likely than the unchurched to feel charging a company for a cab ride is wrong, but other differences are of only marginal statistical significance.

Those who claim any religious affiliation, however, whether Protestant, Catholic, Jewish or another faith, are consistently more likely than those with no religious affiliation to consider each act to be unethical.

The following table compares the views of the churched and the unchurched:

PERCENTAGE WHO SEE EACH ACT AS WRONG

	Churched %	Unchurched %
Taking an attractive ashtray from the office/ from a neighbor's home	74	71
A businessman/a waitress not declaring $2,500 of income on tax return	64	59
An employee charging his company for a $5 cab ride he was entitled to take, when he actually decided to walk instead	56	47
Taking home small amounts of office supplies for one's personal use	54	49
Using a company photocopier for personal reasons	28	22

continued on page 5

4 In 10 Adults Are 'Unchurched'

Four in every 10 U.S. adults (41%) are currently "unchurched" – that is, are either not members of a church or synagogue or have not attended church or synagogue in the last six months, apart from weddings, funerals, or special holidays such as Christmas, Easter, or Yom Kippur.

The latest figure, which projects to 70 million adults, 18 and older, is statistically the same as the figure (42%) recorded in a survey conducted five years ago. The 1978 survey was conducted by the Gallup Organization for The Religious Coalition to Study Backgrounds, Values and Interests, which was convened and coordinated through the National Council of Churches of Christ, in the U.S.A.

While the current findings suggest that efforts to reach the unchurched over the last five years have met with little success, this percentage could be viewed in a more positive light as reflecting a levelling-out of the downtrend in church membership and attendance.

The following table compares the profile of the unchurched and churched segments of the population:

	Total %	Unchurched %	Churched %
Protestants	57	55	59
Catholics	29	22	34
Jews	2	3	1
Eastern Orthodox	1	1	1
Other	3	3	2
None	8	16	3
	100%	100%	100%
Men	48	54	44
Women	52	46	56
	100%	100%	100%
Whites	86	89	83
Non-whites	14	11	17
	100%	100%	100%
College background	31	29	31
High school	55	55	56
Grade school	14	16	13
	100%	100%	100%
18-29 years old	28	33	25
30-49 years old	34	31	36
50 and older	38	36	39
	100%	100%	100%
East	27	29	25
Midwest	28	25	30
South	28	25	30
West	18	22	15
	100%	100%	100%

More Today Would Vote For An Atheist For President

The percentage of Americans who say they would be willing to vote for an atheist for president has more than doubled over the last quarter century. The figure today is 42%; in 1958 it was 18%.

While the proportion who say they would vote for an atheist has grown dramatically since 1958, opposition continues to prevail, with 51% currently saying they would not vote for an atheist compared to 42% who say they would.

Sharp differences are found in the views of Protestants and Catholics. The former, by a 2-to-1 margin, 64% to 31%, say they would not vote for an atheist for president, but Catholics lean heavily in the other direction, 54% to 38%.

The question:

If your party nominated a generally well-qualified man for president and he happened to be an atheist, would you vote for him?

Here are the latest results:

VOTE FOR ATHEIST FOR PRESIDENT?

	Yes %	No %	No opinion %
NATIONAL	42	51	7
Protestants	31	64	5
Catholics	54	38	8

Here is the trend in national findings:

	Yes %	No %	No opinion %
1983	42	51	7
1978	40	53	7
1958	18	75	7

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

DECLINING ETHICS

Continued from page 3

Looking at religion in terms of ethical behavior, a greater tendency is found among the unchurched than the churched to report drug and alcohol-related behavior. However, in the case of other types of behavior – lying, cheating and pilferage – the differences are not significant or of marginal significance:

	Churched %	Unchurched %
Lying, cheating and pilferage:		
Taken home work supplies such as paper, pens, building materials, etc.	37	43
Called in sick to work when not ill	27	37
Used company telephones for personal long-distance calls	13	17
Overstated deductions somewhat on tax form	11	14
Understated income somewhat on tax form	10	9
Overstated qualifications on experience on resume	8	12
Overstated salary on resume	5	9
Non-reporting of theft:		
Seen an employee steal something at work without reporting it	26	25
Drugs and alcohol		
Driven while drunk	28	40
Smoked marijuana	20	31
Used cocaine	6	12

CONCLUSIONS

These findings, which show little difference in the ethical views and behavior of the churched and unchurched, will come as a shock to religious leaders and underscore the need for religious leaders to channel the new religious interest in America not simply into religious *involvement* but into deep spiritual commitment.

Gallup surveys, for example, show dramatic differences in attitudes and behavior between the "highly spiritually committed" and those with less spiritual commitment.

The highly spiritually committed, who represent only 12% of the adult population according to one set of Gallup measurements, are found to be different than the rest of the population in at least four key respects: (1) They are more involved in charitable activities; (2) are more tolerant of persons of different races and religions; (3) place greater importance on family life; and (4) are more satisfied with their lot in life than are those who are less spiritually committed.

A NEW MORALITY

In the general population survey, 61% who have tried marijuana has also falsely called in sick. Yet only 22% of those who haven't tried the drug say they have called in sick when they weren't ill. Marijuana users are also more than twice as likely as nonusers to have overstated their qualifications on a resume or used company telephones for personal calls. They are three times as likely to have overstated their previous salaries on resumes. Among executives, 55% who say they have used marijuana also say they have overstated their tax deductions. Among those who have avoided the drug, the figure is 32%.

It should be noted that these figures don't necessarily show a "causal relationship" between drug usage and other types of behavior, but rather than drug experimentation is a good indicator of permissiveness or perhaps a new morality.

The results on ethics are part of a larger study based on two surveys conducted last summer. One was a national sample of 1,558 adults among the general public. For sensitive questions on personal behavior, the respondents received a separate answer sheet, checked off answers and sealed the answer sheet.

The other Gallup survey was a sample of 396 middle-level-big-company executives using confidential mail questionnaires.

MOST EXECUTIVES HAVE DRIVEN WHILE DRUNK

Most American business executives have driven while drunk, according to a recent survey conducted for the Wall Street Journal by the Gallup Organization.

The survey also shows that a large majority of business executives have taken drugs, as well.

A total of 80% of the executives polled – compared with 33% of the general public – say they have driven while drunk.

Of those executives under 50 years of age, 85% have driven while intoxicated, compared with 80% of those in their fifties and 67% of those aged 60 or more.

In the general public, 46% of the men and 21% of the women say they have driven while drunk. Of those in the general public who are under 30 years of age, 43% have driven while drunk, 52% have tried marijuana, and 21% have used cocaine. Of those aged 50 and older, 19% have driven while drunk, 4% have tried marijuana and 1% have used cocaine.

In the total sample, 8% of the general public and 2% of executives say they have used cocaine.

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

But before churches can develop the appropriate strategies, they need to be aware of the current levels of religious belief, practice and knowledge among Americans. The new report, RELIGION IN AMERICA, 1984, is designed to provide solid, actionable information of this kind.

Here are some of the key sections in the 1984 report to be published in January by the Gallup Organization:

- PRACTICAL WAYS TO STRENGTHEN THE CHURCHES. The steadily increasing availability of survey data on religion points to practical ways to strengthen religious commitment and reach the unchurched.
- ANALYSES OF CHURCH ATTENDANCE AND CHURCH MEMBERSHIP. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding services for this purpose. The data in this section include trends in churchgoing and church membership by major faiths and denominations.
- PROFILES OF MAJOR FAITHS AND DENOMINATIONS. The religious preferences of more than 40,000 Americans surveyed during 1983 are examined in terms of age, sex, race, level of education, region and many other background characteristics.
- THE RELIGIOUS WORLD OF AMERICAN TEENAGERS. An in-depth examination of the religious beliefs, practices and knowledge of this important segment of the population, who will have much to do with the shape of religion in the future.
- UPDATES OF OTHER LONG-TERM GALLUP TRENDS IN RELIGION. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S. They include not only church attendance, membership, and religious preference, but also basic religious beliefs, the importance placed on religion, and confidence in organized religion.

HOW TO ORDER
RELIGION IN AMERICA, 1984

Religion In America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

6

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

PRINCETON RELIGION RESEARCH CENTER
P.O. Box 310
53 Bank Street
Princeton, New Jersey 08540

BULK RATE
U.S. POSTAGE
PAID
Permit No. 20
Hopewell, N.J.

ET

Ms. Jeanne Long
Cong. Info. Serv.
4520 East-West Hwy.
Bethesda, MD 20814

C

BEST AVAILABLE COPY 3/84 RR780-1 A

PRRC emerging trends

Jan. 84

© Published by the Princeton Religion Research Center Vol. 6, No. 1

Growing Number In U.S. Say Religion Gaining Influence

PRINCETON, N.J. – As many people today say religion is increasing as say it is losing its influence on American life, with the proportion holding the former view up 9 percentage points from a 1980 survey.

In 1980, 35% thought religion was increasing its influence and 46% held the opposite view.

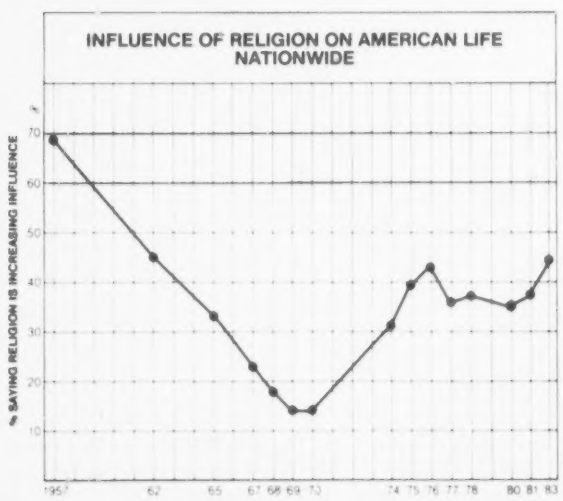
While these figures represent perceptions only, they nevertheless parallel results from a survey conducted for the Christian Broadcasting Network by the Gallup Organization which shows six in 10 Americans saying they are more interested in religious and spiritual matters today than they were five years ago.

UPTURN NOTED IN BIBLE STUDY

The CBN survey also shows an upturn in Bible study groups, as well as the number of Americans involved in religious education programs.

Following is the question that has been asked in 15 surveys over the last quarter century:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?



Following is the full trend. The proportions saying "the same" or "no opinion" are excluded.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

The following table shows the changes by groups between 1970, when only 14% said religion is increasing its influence, and today, when 44% do so:

PERCENT SAYING RELIGION INCREASING INFLUENCE

	1970 %	1983 %	Point change
NATIONAL	14	44	+30
Men	13	45	+32
Women	14	44	+30
18-29 years old	14	43	+29
30-49 years old	13	52	+39
50 and older	15	38	+23
Protestants	14	48	+34
Catholics	13	43	+30

Public's Views On Top Problems Facing World, Nation, Families

A large proportion of Americans regarded the threat of war as one of the most serious problems of the world, as determined by a national survey conducted for the Christian Broadcasting Network by the Gallup Organization in late 1982.

One in five (21%) mentioned hunger and poverty, and 17% cited religious and moral decline. Whites, Lutherans, Catholics, people with at least a high school education and those who indicated religion is not very important in their lives were the most likely to cite the threat of war as one of the world's most serious problems. In contrast, Southerners, Baptists, and Lutherans were the *least* likely to name the threat of war as one of the most serious problems.

Persons under 65, whites, people without a religious affiliation, and those with at least a high school education were the most likely to cite hunger and poverty as a serious world problem. Interestingly, the higher the level of income and the less important religion were in one's life, the more likely one was to cite hunger and poverty.

Those most likely to name religious and moral decline as the most serious world problem were persons who said religion is very important in their lives, those 65 and older, and persons who live in areas other than the East.

NATIONAL PROBLEMS

Overwhelmingly, respondents indicated economic problems were the most serious problem facing the nation. One in four (25%) cited unemployment and the recession, 22% cited the economy in general, and 18% cited inflation and the high cost of living as the most serious problems facing the nation. Fourteen percent said the threat of war and 11% named what they believed to be a religious and moral decline.

Regionally, Easterners and Southerners were the most likely to say inflation was one of the nation's most serious problems. In addition, the higher one's educational level, the more likely he was to say inflation. On the other hand, those who said religion is a very important factor in their lives were disproportionately unlikely to cite inflation.

Threat of war was most likely to be cited as a serious problem by those who have no religious affiliation.

The older and more religious people were, the more likely they were to name religious and moral decline as one of the country's most serious problems. Lutherans, Catholics, and Easterners were disproportionately unlikely to cite religious and moral decline.

FAMILY PROBLEMS

As was the case with the most serious problems facing the nation, economic problems predominated when respondents were asked to name the most serious problems facing them and their families. Twenty-three percent said "making ends meet" in response to this question, 11% cited the high cost of living, 10% health problems, 9% unemployment, 8% the economy in general, and 7% general personal problems. Fourteen percent said neither they nor their families faced serious problems.

Those making less than $10,000 a year were the most likely to name making ends meet or the high cost of living as serious problems, as were non-whites. Also, the younger respondents were, the more likely they were to name these problems. In addition, people making from $15,000-$19,000 annually, persons who reside outside the South, persons with no more than a high school education, those for whom religion is very or fairly important, and Baptists were disproportionately likely to cite the high cost of living as serious problems facing their families.

The older individuals were, the more likely they were to name health problems as serious problems facing them and their families.

The younger people were, and the less education they had had, the more likely they were to name unemployment as a serious problem.

NOTE: In assessing these findings it is important bear in mind that the survey was conducted in late 1982 when the unemployment rate was higher than it is today.

MAJOR PROBLEMS
(Top three)

– World –

- Threat of war
- Hunger and poverty
- Religious and moral decline

– Nation –

- Econonic problems
- Threat of war
- Religious and moral decline

– Family –

- Making ends meet
- Health problems
- Other economic problems

What Questions Would People Like To Ask God?

In a national survey Americans were asked what questions they would like to ask God if given the opportunity. Certain of these questions represent major stumbling blocks to faith for many people.

Given the chance of selecting three questions they would ask God from a list of 11, in a survey conducted for the Christian Broadcasting Network by the Gallup Organization, the most frequently picked question was "Will there ever be lasting world peace?" chosen by 37% of survey respondents.

The next most frequently chosen questions were: "How can I be a better person?" (33%), "What does the future hold for me or my family?" (31%), "Will there ever be a cure for all diseases?" (28%), "Why is there suffering in the world?" (28%), "Is there life after death?" (26%), "What is Heaven like?" (22%), "Will man ever love his fellow man?" (21%), "Why is there evil in the world?" (16%), "When will the world end?" (16%), and "Why was man created?" (20%). It should be noted that a combined 44% would ask God why there is evil or suffering in the world.

Older persons and those with a high-school education or less are more likely than are younger adults and those with college training to say they would ask God if there will ever be lasting world peace. Catholics and Easterners are especially likely to say they would ask this question.

Women, whites, and Midwesterners are disproportionately likely to pick "How can I be a better person?" The more formal education individuals have had and the more religious they are, the more likely they are to want to ask God this question.

QUESTIONS AMERICANS WOULD LIKE TO ASK GOD

- Will there ever be a lasting world peace?
- How can I be a better person?
- What does the future hold for me and my family?
- Will there ever be a cure for all diseases?
- Why is there suffering in the world?
- Is there life after death?
- What is Heaven like?
- Will man ever love his fellow man?
- Why is there evil in the world?
- When will the world end?
- Why was man created?

Persons whose family income is $20,000 or more per year, those under 50 years old, and Midwesterners are more likely than others to say they would ask God "What does the future hold for me or my family?" Finally, those who believe God has a plan for their lives and those who believe prayer has helped them are more likely than their counterparts to want to ask God this question.

Three-fourths (74%) of those who picked questions they would ask God believe the Bible sheds light on these questions. Non-whites, persons whose family income is less than $20,000 per year, Baptists, Methodists, and Southerners are especially likely to feel the Bible has the answers to their questions. Finally, the less formal education people have had and, not surprisingly, the more religious they are, the more likely they are to answer this question affirmatively.

Six in 10 persons in the case of each question selected think the Bible sheds light on this question. Those who would ask God "How can I be a better person?" (84%) and "What is Heaven like?" (84%) are particularly likely to feel the Bible sheds light on their questions. On the other hand, those who would ask God "Why was man created?" (63%) are the *least* likely to think the Bible provides answers to their questions.

CBN selected five of these questions as the basis of an a one hour, prime-time TV special, "Don't Ask Me, Ask God," aired in January.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and abroad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

Religious Figures Rank High Among 'Most Admired' In World

President Ronald Reagan, Pope John II and Lech Walesa top the list of men most admired by the American people.

Fourth on the list is the Rev. Billy Graham, followed by Sen. Edward Kennedy, in fifth place.

Sixth place honors in the 1983 Gallup audit were shared by former President Jimmy Carter and Democratic presidential candidate Rev. Jesse Jackson.

Rounding out the last three spots in the top 10 are Sen. John Glenn, former Secretary of State Henry Kissinger and former Vice President Walter Mondale. Glenn and Mondale are the current leaders in the race for the Democratic presidential nomination. Kissinger is chairman of a non-partisan commission named by President Reagan to investigate and make recommendations for dealing with the troubled Central American situation.

All but two of the men in the 1983 top 10 also appeared in the 1982 audit. The two newcomers are Democratic candidates Glenn and Mondale.

LECH WALESA IN THIRD PLACE

Lech Walesa, the Polish labor union leader and 1983 winner of the Nobel peace prize, moved up to third place in the latest audit, from sixth place in 1982. Jackson advanced from ninth place to a tie for sixth.

Survey respondents in these studies, which have been conducted for more than three decades, are asked to give their choices without a list of names. This procedure, while opening the field to all possible choices, tends to favor those who are currently in the news.

Here are the questions asked in the survey, which was conducted before Jackson obtained the release of the downed U.S. Navy airman from Syria:

What man that you have heard or read about, living today in any part of the world, do you admire the most? Who is your second choice?

Following are the 1983 results, based on first and second choices combined:

MOST ADMIRED MEN
1983

1. Ronald Reagan
2. Pope John Paul II
3. Lech Walesa
4. Rev. Billy Graham
5. Edward Kennedy
6. Jimmy Carter } Tie
   Rev. Jesse Jackson }
8. John Glenn
9. Henry Kissinger
10. Walter Mondale

MOST ADMIRED WOMEN

British Prime Minister Margaret Thatcher and Mother Teresa of Calcutta top the list of women most admired by the American people.

The nation's First Lady, Nancy Reagan, placed third in the 1983 Gallup Poll audit, followed by a former White House occupant, Betty Ford, in fourth place.

Fifth place honors went to Jacqueline Kennedy Onassis. Although she narrowly missed inclusion in the 1982 top 10, as the wife of President John Kennedy and subsequently as his widow, Mrs. Onassis has appeared in the top 10 no fewer than 18 times since 1960.

BARBARA WALTERS IN SIXTH PLACE

Television personality Barbara Walters is in sixth place followed by Supreme Court Justice Sandra Day O'Connor, in seventh.

Rounding out the last three spots in the 1983 top 10 audit are Princess Diana, wife of Great Britain's Prince Charles, Indian Prime Minister Indira Gandhi, and Britain's Queen Elizabeth II.

SURVEY QUESTIONS AND FINDINGS

These questions are asked:

What woman that you have heard or read about, living today in any part of the world, do you admire the most? Who is your second choice?

Here are the 1983 results, based on first and second choices combined:

MOST ADMIRED WOMEN
1983

1. Margaret Thatcher
2. Mother Teresa
3. Nancy Reagan
4. Betty Ford
5. Jacqueline Onassis
6. Barbara Walters
7. Sandra Day O'Connor
8. Princess Diana
9. Indira Gandhi
10. Queen Elizabeth II

The 1983 audit is based on personal interviews with 1,510 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period December 9-12.

56% Say Religion 'Very Important'

A majority of U.S. adults (56%) say religion is "very important" in their lives, while 30% say "fairly important" and 13% "not very important."

These findings, based on an average of three surveys conducted during 1983, are virtually the same as those recorded over the last three years, indicating a remarkable stability in this trend.

The percentage of Americans who say religion is very important in their lives plunged from 75% in 1952 to 52% in 1978, but has levelled out since then.

Following is the question asked in each survey:

How important would you say religion is in your own life – very important, fairly important, or not very important?

Here is the trend:

IMPORTANCE OF RELIGION IN LIFE

	Very %	Fairly %	Not very %
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

(The proportions having no opinion, 1% in the latest survey, are excluded.)

Here are the trends for Protestants and Catholics:

Responses of Protestants

	Very %	Fairly %	Not very %
1983	62	29	9
1980	61	30	8
1978	60	31	8
1965	74	20	5
1952	76	20	4

Responses of Catholics

	Very %	Fairly %	Not very %
1983	56	34	9
1980	56	34	9
1978	51	36	11
1965	76	20	3
1952	83	14	3

The following tables show the trend for men and women and for the 18-24 age group:

Responses of men

	Very %	Fairly %	Not very %
1983	49	32	17
1980	48	34	17
1978	46	35	18
1965	63	26	10
1952	68	22	8

Responses of women

	Very %	Fairly %	Not very %
1983	62	28	9
1980	62	27	10
1978	58	29	11
1965	77	18	4
1952	79	18	3

The results for the young adult group:

Responses of 18-24 age group

	Very %	Fairly %	Not very %
1983	44	40	14
1980	43	41	15
1978	37	43	19
1965	57	32	10
1952	64	30	6

RELIGION 'VERY IMPORTANT' IN PERSONAL LIFE

– Protestant Groups of Churches –

	Baptists %	Methodists %	Lutherans %	Presbyterians %	Episcopalians %
1983	69	56	55	55	37
1980	68	52	57	48	37
1965	82	65	66	71	61
1952	84	74	70	72	67

'Religion In America, 1984' Report To Offer Steps For Church Growth

With recent surveys revealing a surge of interest among Americans in religious and spiritual matters, as well as growing involvement in a variety of religious activities, the challenge for churches in the immediate years ahead is to channel this new interest into solid religious commitment.

But before churches can develop the appropriate strategies, they need to be aware of the current levels of religious belief, practice and knowledge among Americans. The new report, RELIGION IN AMERICA, 1984, is designed to provide solid, actionable information of this kind.

Here are some of the key sections in the 1984 report to be published by the Gallup Organization:

- PRACTICAL WAYS TO STRENGTHEN THE CHURCHES. The steadily increasing availability of survey data on religion points to practical ways to strengthen religious commitment and reach the unchurched.
- ANALYSES OF CHURCH ATTENDANCE AND CHURCH MEMBERSHIP. Because no other organization regularly measures America's churchgoing habits, the Gallup Poll has lent its fact-finding services for this purpose. The data in this section include trends in churchgoing and church membership by major faiths and denominations.
- PROFILES OF MAJOR FAITHS AND DENOMINATIONS. The religious preferences of more than 40,000 Americans surveyed during 1983 are examined in terms of age, sex, race, level of education, region and many other background characteristics.
- THE RELIGIOUS WORLD OF AMERICAN TEENAGERS. An in-depth examination of the religious beliefs, practices and knowledge of this important segment of the population, who will have much to do with the shape of religion in the future.
- UPDATES OF OTHER LONG-TERM GALLUP TRENDS IN RELIGION. Many of these indicators have become basic and standard measurements of the state of organized religion in the U.S. They include not only church attendance, membership, and religious preference, but also basic religious beliefs, the importance placed on religion, and confidence in organized religion.

HOW TO ORDER
RELIGION IN AMERICA, 1984

Religion In America, 1984 can be ordered from the Gallup Organization, Inc., P.O. Box 310, Princeton, New Jersey 08542 for $25.00.

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone: 609/924-9600) PLEASE NOTIFY US OF ADDRESS CHANGE.**

PRINCETON RELIGION RESEARCH CENTER
P.O. Box 310
53 Bank Street
Princeton, New Jersey 08540

BULK RATE
U.S. POSTAGE
PAID
Permit No. 20
Hopewell, N.J.

ET

Ms. Jeanne Long
Cong. Info. Serv.
4520 East-West Hwy.
Bethesda, MD 20814

C

PRRC
emerging trends
feb. 84
© Published by the Princeton Religion Research Center Vol. 6, No. 2

4 In 10 Adults Attended Church In U.S. In Typical Week Of 1983

PRINCETON, N.J. -- Four adults in every 10 (40%) attended church or synagogue in a typical week in 1983, statistically matching the figure recorded for 1982.

Churchgoing has remained remarkably constant since 1969, after having declined from the high points of 49% recorded in 1955 and 1958. Attendance has not varied by more than two percentage points since 1969.

The rate of churchgoing is higher among women than men, and among older persons than younger. Attendance is highest in the East, where the greatest proportion of Catholics is found, and is lowest in the West.

In 1983, 52% of Catholics nationwide attended Mass in a typical week, compared to 39% of Protestants, figures that closely approximate those from the 1982 audit.

CATHOLIC ATTENDANCE WAS 74% IN 1958

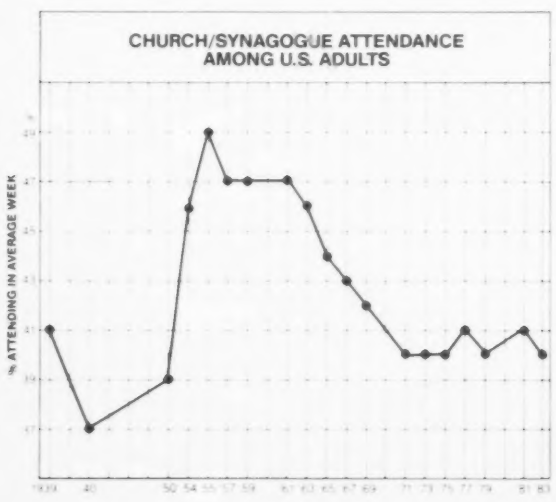
Since 1958, a peak year for church attendance, the decline in churchgoing has been sharpest among Catholics. Attendance at Mass has fallen 22 points since 1958, while Protestant churchgoing has remained remarkably stable during the same time period.

To estimate the average attendance during 1983, surveys of representative samples of the adult population were made in five selected weeks during the year.

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is a selected trend since 1939. The audits from 1955 through 1983 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.



Church/Synagogue Attendance

	%		%
1983	40	1967	43
1982	41	1962	46
1981	41	1958	49*
1980	40	1957	47
1979	40	1955	49*
1978	41	1954	46
1977	41	1950	39
1972	40	1940	37**
1969	42	1939	41

*High points.
**Low point.

The following table shows highlights in the trend for Catholics and Protestants since the peak year of 1958:

	Protestants	Catholics
	%	%
1983	39	52
1982	41	51
1981	40	53
1980	39	53
1979	40	52
1978	40	52
1968	38	65
1958	44	74

The attendance figures are based on surveys conducted in five selected weeks during 1983 in more than 300 scientifically selected localities across the nation. A total of 7,685 adults, 18 and older, were interviewed in person.

BEST AVAILABLE COPY

3 IN 10 TEEN-AGERS CALL FOR MORE DISCUSSION ON RELIGION

Three in every 10 teen-agers in the U.S. (31%) would like to talk more about religion with their parents, while 17% say less and 51% indicate they are satisfied with the present amount of discussion on this topic.

Most likely to say "more" are blacks (47%) and older girls (41%).

Protestant teens are more likely than are Catholics to say they would like to discuss religion more in the home.

Interestingly, non-regular churchgoers are about as likely as regular attenders to favor more discussion.

Following is the question and key findings:

Here is a topic (religion) *that young people sometimes talk about with their parents. Please tell me if you, yourself, would like to talk with your parents more about the topic, about the same as now, or less about the topic.*

TALK MORE ABOUT RELIGION?

	More	Less	Same
	%	%	%
National	31	17	51
Blacks	47	15	38
Whites	26	17	56
Boys (13-15)	25	20	53
Boys (16-18)	26	20	52
Girls (13-15)	36	14	50
Girls (16-18)	41	11	48
Protestants	28	13	29
Catholics	20	22	58
Regular churchgoers	32	15	52
Non-regular	28	20	51

"Not Sure", 1% nationally, omitted.

FOUR REASONS WHY YOU SHOULD ORDER *RELIGION IN AMERICA, '84*

1. *Religion in America, 1984* is an invaluable source of information on religious beliefs and practices in the U.S. and a broad, much of which is not available elsewhere.

2. It provides national and regional norms against which the clergy can match their own churches or synagogues in terms of religious belief, practice, knowledge and stewardship.

3. It provides new and exciting information that can be developed into sermons or articles on the the state of religion.

4. It provides data indispensable for future planning: What are the new religious interests of church members and non-members? Where does the public think churches are falling short?

55% GIVE POPE JOHN PAUL II 'HIGHLY FAVORABLE' VOTE

A majority of 55% give Pope John Paul II a "highly favorable" rating. This rating is based on the top two positions (plus 5 and plus 4) on a 10-point attitude scale, called the Stapel Scalometer, which measures intensity of feeling, both positive and negative.

The table shows the trend in the Pope's positive ratings since December, 1978. His tour of the U.S. in 1979 clearly boosted his rating, which he sustained in subsequent measurements. The June, 1981 figure may reflect, in part, sympathy for the Pope following the attempt on his life.

The latest figure is based on a survey conducted in January, 1984. As seen below, Catholic opinion has held firm but Protestant views have declined somewhat since June, 1981:

Pope John Paul II
(Plus 5, plus 4 ratings)

	Nat.	Cath.	Prot.
	%	%	%
January, 1984	55	82	48
June, 1982	54	80	46
June, 1981	65	83	60
(assassination attempt)			
May, 1980	59	85	51
October, 1979	56	80	47
(tour of U.S.)			
September, 1979	48	73	38
June, 1979	52	70	45
December, 1978	47	67	41

By way of comparison, here are the "highly favorable" ratings given previous Popes:

	Nat.	Cath.	Prot.
	%	%	%
POPE PAUL VI (1963-1978)			
1977 (May)	37	66	26
1976 (May)	25	48	19
POPE JOHN XXII (1958-1963)			
1960 (Sept.)	32	76	16
(Aug.)	32	75	17
(July)	34	77	19
(May)	34	77	20

Teens' Views On Marijuana Show Dramatic Change In Latest Poll

Marijuana is apparently becoming passé among America's teens.

In 1978, when the Gallup Youth Survey first began polling teens on their views about marijuana, 27% of the respondents admitted to having used the substance during the previous month. This figure declined steadily during subsequent surveys, and in the 1983 poll, only 8% made such an admission.

Similar declines were shown in other aspects of teen use of marijuana. For example, in 1978, nearly four teens in 10 admitted that they had tried marijuana at least once. Five years later, the figure had been cut in half.

TEENS TAKE HARDER STAND ON LAWS

Teens have been taking an increasingly harder stand against marijuana where the law is concerned. In 1978, over half – 54% – believed that marijuana possession should not be treated as a criminal offense. By contrast, the latest survey finds 70% of teens calling for criminal penalties for marijuana possession.

Even in 1978, the majority of teens (62%) opposed legalization of marijuana. The latest survey, however, reveals that an even greater number of teens – eight in 10 – now share this view.

Over the years it has been the younger teen-agers – 13 to 15 years old – who have been in the vanguard of opposing legalization and avoiding use of marijuana.

DIFFERENCES IN USE BY AGE

In the late 1970s over half of the older teens reported having tried marijuana, as compared to only about 26% of the younger teens. Of these younger teens, who are now the 16 to 18 year olds, only 28% said in 1983 that they had ever tried marijuana. If this trend continues, even further reductions in use of marijuana may be anticipated, as only 10% of today's young teen-agers report having ever tried it.

Only 13% of those residing in small towns and rural areas say they have tried marijuana, and 20% of suburban teens give similar reports. Use is highest in central cities at 30%. There is no evidence to suggest, however, that higher use in the cities is racially oriented, since white teens are slightly more likely than non-whites to report having tried marijuana, by a margin of 20% to 17%.

Regionally, after a temporary rise in use in the traditionally conservative South and Midwest, use has dropped to 14% in the Midwest and to 18% in the South.

Highest levels of use are found in the eastern (22%) and western (29%) regions of the country.

Although far fewer teenagers appear to approve of or use marijuana themselves, their concern about the substance is unabated. As the survey recently reported, teens continue to name drug abuse as the biggest problem facing their generation. In 1983, 35% named it as the leading problem for people their age, compared to 27% who named drug abuse in 1977.

QUESTIONS AND 5-YEAR TREND --

These are the questions:

Have you ever tried marijuana?

About how long ago did you last try marijuana?

Do you think the use of marijuana should be made legal, or not?

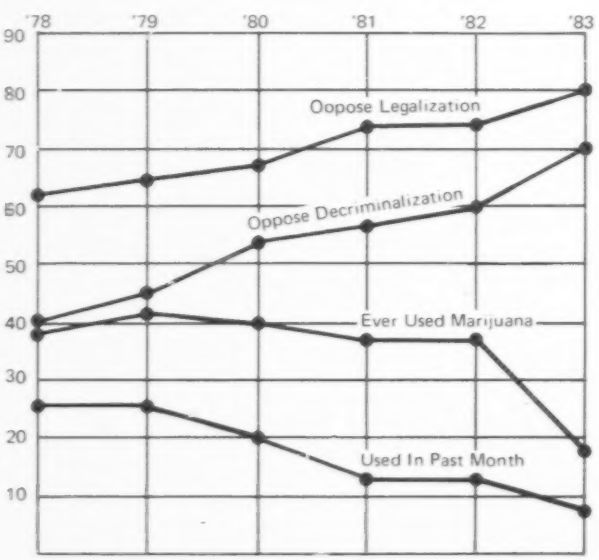
Do you think the possession of small amounts of marijuana should or should not be treated as a criminal offense?

The findings reported here are based on telephone interviews with a representative national cross-section of 542 teen-agers, 13 through 18, conducted from July through September.

Here is the 5-year trend:

TRENDS IN ACCEPTANCE AND USE OF MARIJUANA

	1983 %	1982 %	1981 %	1980 %	1979 %	1978 %
Ever used marijuana	19	37	37	40	41	39
Used in past month	8	13	13	20	27	27
Oppose legalization	80	74	74	68	65	62
Oppose decriminalization	70	60	57	54	44	40



(Continued on page 6)

Alcoholism Viewed As Serious Problem In Many Parts Of World

The concern of Americans over the problem of alcoholism is shared by people in many other nations of the world, with large majorities in virtually all of the 14 countries surveyed saying alcoholism is a very serious problem in their countries.

Most likely to describe alcoholism in these terms are the French (74% say alcoholism is very serious), Italians (74%), Americans (71%), and citizens of the Republic of Ireland (71%).

Next most likely to hold this view are the Spanish (66%), people of Northern Ireland (61%), Danes (61%), followed by West Germans (56%), Netherlanders (54%), and Canadians (52%).

Less than a majority but still a sizable proportion of Belgians (45%) consider alcoholism to be a very serious problem in their nation. Next are the British (44%) and the Japanese (17%).

The findings reported here are from a major ongoing survey on religious, ethical, social, and political values, conducted by Gallup-affiliated organizations in Europe for the Amsterdam-based European Value Systems study group. The surveys in the U.S. and Canada were conducted by Gallup organizations for the Washington-based Center for Applied Research in the Apostolate (CARA).

Here are the questions asked of a national cross-section of adults in each nation:

In your country, today, how serious a problem do you think alcoholism (illegal drug-taking) is?

Here are the results:

How Serious Is Alcoholism?

	Very serious	Quite serious	Not very/ not at all
	%	%	%
France	74	22	2
Italy	74	21	5
United States	71	26	2
Ireland, Republic of	71	23	4
Spain	66	23	10
Ireland, Northern	61	33	4
Denmark	61	32	5
West Germany	56	33	10
Holland	54	34	6
Canada	52	38	9
Belgium	45	39	9
Great Britain	44	44	10
Japan	17	40	32

NOTE: "No opinion" omitted.

ILLEGAL DRUG-TAKING ALSO VIEWED AS SERIOUS

The weight of opinion in all nations but two – Japan and Northern Ireland – is that illegal drug-taking is a "very serious" problem.

Most inclined to hold this view are the Italians, with no fewer than 9 in 10 saying "very serious."

How Serious is Illegal Drug-Taking?

	Very serious	Quite serious	Not very/ not at all
	%	%	%
Italy	90	9	1
West Germany	71	26	3
United States	71	26	2
Spain	71	17	8
Denmark	70	24	3
France	70	24	3
Holland	62	27	6
Ireland, Republic of	54	31	10
Great Britain	47	39	11
Belgium	46	36	11
Japan	40	38	12
Ireland, Northern	33	38	19

NOTE: "No opinion" omitted.

The international results reported here are based on an ongoing survey begun in 1981 and continuing in several nations at present. The latest U.S. results on problem drinking are based on in-home interviews with 1,558 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period March 11-14, 1983.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

SURVEY TO EXPLORE 24 HOURS IN THE SPIRITUAL LIFE OF AMERICA

A national survey is being conducted by the Gallup Organization for the Christian Broadcasting Network to explore a typical day in the religious and spiritual life of America. The main purpose of the survey is to try to shed light on the relationship between religious convictions and lifestyles and interpersonal relationships.

The survey will cover Bible reading, prayer and meditation and many other religious and spiritual activities.

Volunteering Found As Strong As Ever As Nation Enters 1984

The health and direction of U.S. society during 1984 will depend in considerable measure on the volunteer efforts of its citizens, and a recent Gallup Poll shows volunteering to be as strong as ever, with activities ranging from helping one's neighbor to fund-raising to working in a hospital.

The percentage of Americans, 18 and older, actively engaged in volunteer activities has remained at a high level of 55%, as determined by a nationwide Gallup survey conducted as a public service for *Volunteer: The National Center for Citizen Involvement.*

In 1981 the comparable figure was 52%, as determined by a survey conducted by the Gallup Organization for the *Independent Sector.*

Volunteering, which has been an integral part of American society throughout its history, was highlighted earlier this year in the 95th Annual Tournament of Roses Parade, "A Salute to the Volunteer."

GAIN SEEN IN NUMBER OF MEN WHO VOLUNTEER

The current survey shows that the number of women volunteering has remained constant at 56%, despite changes in family and employment patterns, while the number of men volunteering has increased marginally from 47% in 1981 to 53% in 1983.

Americans in the West continue to lead the nation in terms of volunteer participation, with 62% of Westerners volunteering compared to 55% in the East, 54% in the South and 51% in the Midwest.

CHURCH IS LARGEST AREA OF INVOLVEMENT

Church, health-related and education services represent the largest areas of volunteer involvement in the 1983 survey, as was the case in 1981. A significant increase is noted, however, in community action programs, with modest increases found in the areas of recreation and work-related volunteering.

It is important to note that both the 1981 and 1983 surveys dealt with volunteering in both traditional organizational settings and individual efforts outside formal structures, such as shopping for a sick neighbor or driving in a carpool.

1,513 ADULTS INTERVIEWED

The results of the latest survey are based on in-person interviews with 1,513 adults, 18 and older, conducted in more than 300 scientifically selected localities during the period October 7-10, 1983.

For further information on the latest survey and volunteering in America, contact: Sharee Morris, Information Center Director, VOLUNTEER - The National Center for Citizen Involvement, 1111 North 19th Street, Suite 500, Arlington, Virginia 22209.

3 IN 10 CAN TELL IF A PERSON IS A CHRISTIAN

While 58% of survey respondents say they cannot usually tell if someone is a true Christian after knowing him or her for only a few minutes, as many as three in 10 (31%) say they can. An even higher proportion of evangelicals (56%) reply in the affirmative.

These findings were recorded in a survey on America's beliefs in Jesus Christ, conducted for the Robert Schuller Ministries in 1983.

In a message at the Leadership Luncheon following the 1983 National Prayer Breakfast in Washington, John R. W. Stott said:

> When we meet some people we know immediately and instinctively that they are different. We are anxious to learn their secret. It is not the way they dress or talk or behave, although it influences these things. It is not that they have affixed a name tag to themselves and proclaimed themselves the adherent of a particular religion or ideology. It's not even that they have a strict moral code which they faithfully follow. It is that they know Jesus Christ, and that he is a living reality to them. They dwell in him and he dwells in them. He is the source of their life and it shows in everything they do.
>
> These people have an inner serenity which adversity cannot disturb; it is the peace of Christ. They have a spiritual power that physical weakness cannot destroy; it is the power of Christ. They have a hidden vitality that even the process of dying and death cannot quench; it is the life of Christ.

INTERESTED IN CONDUCTING A SURVEY OF YOUR CHURCH?

A growing number of priests, ministers and rabbis have expressed interest in conducting surveys of their congregations and/or local communities.

If you share this interest and would like expert help and advice, we suggest you contact Russell D. Bredholt, Continental Research Associates, 1153 Winged Foot Circle, Winter Springs, Florida 32708. Telephone: (305) 365-4321. Continental Research Associates is affiliated with the Princeton Religion Research Center.

Continued from page 3

Here are the results by groups of both questions:

EVER USED MARIJUANA?

	Yes %
NATIONAL	19
Boys	21
Girls	18
Ages 13 to 15	10
Ages 16 to 18	28
Whites	20
Non-whites	17
Above-average students	16
Average or below	23
White-collar background	23
Blue-collar background	17
East	22
Midwest	14
South	18
West	29
Central cities	30
Suburbs	20
Non-metropolitan areas	13

SHOULD POSSESSION OF SMALL AMOUNTS BE TREATED AS CRIMINAL OFFENSE?

	Yes %	No %	Not sure %
NATIONAL	70	27	3
Boys	73	25	2
Girls	67	30	3
Ages 13 to 15	77	21	2
Ages 16 to 18	62	34	4
Whites	72	26	2
Non-whites	64	33	3
Above-average students	72	24	4
Average or below	67	31	2
White-collar background	68	29	3
Blue-collar background	71	27	2
East	63	34	3
Midwest	73	22	5
South	73	26	1
West	66	33	1
Central cities	63	35	2
Suburbs	68	28	4
Non-metropolitan areas	75	23	2

EMERGING TRENDS is published monthly except July and August by the PRINCETON RELIGION RESEARCH CENTER. The Center, founded in 1977, is an inter-faith non-denominational research organization with headquarters in Princeton, New Jersey. The PRRC specializes in creative, actionable research, utilizing the worldwide attitudinal and behavioral facilities of Gallup International. The purpose of the PRRC is to gain a better understanding of the nature and depth of religious commitment in the U.S. and abroad and to explore ways this information can enable religious leaders to promote spiritual growth. A one year subscription can be obtained for $30.00; inquire: **Publications Department, P.O. Box 310, 53 Bank Street, Princeton, New Jersey 08542 (Telephone 609/924-9600). PLEASE NOTIFY US OF ADDRESS CHANGE.**

PRINCETON RELIGION RESEARCH CENTER
P.O. Box 310
53 Bank Street
Princeton, New Jersey 08542

BULK RATE
U.S. POSTAGE
PAID
Permit No. 20
Hopewell, N.J.
08525

Ms. Jeanne Cono
Conn. Tel. Serv
4520 Del. Hwy
Bethesda, MD 20814